SREE BALADEVA VIDYABHUSANA

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INTRODUCTION

Srila Baladeva Vidyabhusana was one of the most famous writers in the Gaudiya Vaishnava tradition. The founder Acharya of ISKCON , his divine grace Srila A.C. Bhakti Vedanta. Swami Prabhupada dedicated his Srimad Bhagavad Gita to Srila Baladeva Vidya-bhushana. He highly appreciated Baladeva's famous book Govinda Bhasya which is a commentary on Vedanta Philosophy.

APPEARANCE AND HIS EDUCATION

Baladeva Vidya bhushana appeared in a village near Remuna in the district of Jalandhara in Orissa Province of India in the 18th century (elsewhere it is stated that he appeared in the 17th century) . In his boyhood he studied sanskrit grammar, ethics and alankara sastras in an educated society which was on the bank of Chilika lake. After this he went to Mysore (now in Karnataka ,India) to study Vedas. During this time, he came across with the peoples of Madhya Sampradaya Vaisnavas and accepted Vaisnava dharma as his guidelines. After sometime he took Sannyas initiation from Vysadev. Then he began to travel in different places of India as a preacher and at one time reached at Puridhamas. He defeated all the pandits in Puri through Sastriya discussion and then stayed at Tatavbadi Math in Urupi. In times of sannyas Sree Baladeva weared Vairagga Vaisnava Besha and became famous as "Akanti Govinda Dasa."

SPIRITUAL ACTIVITIES OF BALADEVA

At one time Baladeva studied Shatsandava (a collection of six books written by Srila Jiva Goswami) to Sri Radha Damodar ,who was a disciple of the famous Vaisnava Sri Rasikananda Prabhu. In addition to this Srila Bishwanath Chakravarty Thakur was one of his Shiksa Guru. He accepted initiation from Radha-Damodara Prabhu. Sri Baladeva Vidyabhushan has studied Bhakti Sastra from Sri Pitamvara Das and Srimad Bhagvatam from Srila Biswanath Chakravati Thakura. He also got special education on Achinta-Vedaved philosophy of Sriman Mahaprabhu from Biswanath Chakravarty Thakura. Baladev Vidyabhusana established the image of Bhagavan Sree Samsundara. He was the gadiya Vendanta Shastri and written Gobinda-bhayasa commentary on Vedanta philosophy.

RE-INSTITED THE BENGALI PUJARI IN JAIPUR

Once a news came in Vrindavan that in Jaipur of Rajasthan. Bengali pujaries are dismissed from different temples, blaming that they were not vaisnavas in real terms. At that time king of Jaipur sent a messager to Bishwanath Chakravarty to solve the problem. But due to his

old age , he instructed Baladeva Prabhu to go Jaipur and to look into the matter. It may be mentioned here that at that time the vaisnavas of Shree Sampradaya dominated Jaipur and due to their inducement Bengali vaisnavas of Madhya Sampradaya were destituted from their services from different temples. Baladeva Vidayabhusan reached Jaipur accompanied by Srimad Krishnadeva Sarvanbh. There he defeated the Sree Sampradaya Vaisnavas through sastras. Then he made the necessary arrangements to re-establish the Bengali vaisnavas in Galda mountains area. He also established the Bijoy Gopal Bigraha. It may be mentioned that after the above incident many Sree-Sam-pradaya Vaisnavas wanted to become his disciple, but he refused. Because of the four vaisnavas sampradaya ,Sree Sampradaya is best and generally honourable all as they render services to the Lord as a servant. And as such any dishonour to them would be as good as a sin.

BOOKS WRITTEN BY BALADEVA VIDYABHUSHANA

Baladeva Prabhu wrote many books and Tikas on different books written by other Vaisnavas. We mention below some of them.

1)Tika on Shatasandarva (written by Srila Jiva Goswami).

2)Tika on Laghubhagmattanbrita(written by Srila Rupa Goswami).

3)Siddhanta Ratna

4)Vedanta Syamantaka

5) Prameya Ratnavali

6)Sidhanta Darpan

7)Shamananda Sataka Tika

8)Nataka Chrandikar Tika

9)Sahitta Kaumodi

10)Kavya Kaustava

11)Tika on Srimad Bhagvatam

12)Vaisnavanandini

13)Sree Gopal Tapani

14)Bhyasa on Srimad Bhagavad Gita

15) Bhyasa on Stabamala and

16)Aisharja Kadambini

PRAMEYA RATNABALI- A MOST SIGNIFICANT BOOK

Srila Baladeva Vidyabhusan wrote a book named Prameya Ratnabali. There are nine prameyas. Each prameya discusses the different aspects of vedanta of Madhya . These are briefly discussed below.

1)First Prameya – Here the absoluteness of Krishna is discussed . Because He is the cause of all things (global consciousness). In this prameya it has also been shown that the Lord is served by Mahalaxmi Devi always. He has infinite spiritual power. This power is divided into three viz. Hladini, Samvit and Sandini. Through these forces the Lord conducts all his Lilas.

2)Second Prameya – Vedanta and Vedas describes the glory of the Lord. The knowledge of Sree Hari is axiomatic and devotional oriented. Thus, in order to conceive the idea of the Lord both knowledge and devotion are necessary simultaneously.

3)Third Prameya -This world is temporary and will lead to demolished in some day. But the spiritual world in permanent and indestructible.

4)Fourth Prameya – The difference between the Lord and the Jivas are real, as well as permanent. Although the world does not exist for an infinite time, but it lasts for at least for a particular time.This world is the opposite image of the spiritual world.

5)Fifth Prameya – Jiva is the servant of God. His duty is to serve the Lord whole heartedly.

6)Sixth Prameya- Jiva is a very small particle of the Lord. But due to the influence of maya or Prakiti, he gave up his devotional services to God and became a servant of Maya. As a result, he must go under a cyclic order of life and death as well as so called material happiness and sorrow.

7)Seventh Prameya-One who can completely surrender to Lord Krishna would be he relieved from this mundane material world.

8)Eight Prameya – Three pramanas are acceptable in any matter such as prataksha (directly), assumption(anuman) and shabdha(sound). Of these three sound is the best to know anything.

9)Nineth Prameya — Three pramanas are acceptable in any matter such as prataksha (directly), assumption(anuman) and shabdha(sound). Of these three sound is acceptable.

Conclusion: In the world of Gaudiya Vaisnava Society contribution of Baladeva Vidyabhushan is very much valuable. Because after the departure of Srila Biswanath

Thakura he was the only person who conducts as well as instructs the Gaudiya Vaisnavas at large.